THE R Krishnaswami Sast...

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

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The Hindu Message stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE YAMUNA—IV.

By K. S. Ramaswami Sastri, B.A., B.L.

On golden evenings by the sacred stream
While all the world was wrapt in utter peace,
Betwixt the blossomed and fruit-laden trees
Which dowered all hearts with joys of heavenly dream
There came the merry-voiced pure-hearted team
Of shepherd-boys their Heart of Hearts to please
Who deemed as sweetest joy his hours with these,
Who were at one with Him as sun and beam.
He said: "Look at these trees so fair and tall,
They get their harmless food from sun and earth
And changeless stand beneath the changing skies,
And give their blessed shade and fruit to all,
Were we like them how blessed human birth
Would be, how near God's paradise!"

The Hindu Message

THURSDAY EVENING 2, MAY, 1918.

Progress in Indian Government.

India and China form together the habitation of nearly 700 millions of the human race,—amounting to one-half of the world's population. Both have been a good deal influenced by contact with the peoples and races of the West. When the latter acquired their mastery of the forces of nature and their conquest of the sea, they utilised their command of the means of transport and communication to acquire a control over the peoples of the East in order to accumulate riches and develop their power; and their superior knowledge and energy enabled them to gain both power and riches. If China has so far escaped being conquered by the West, it is chiefly because the first shock of the impact of Europe fell upon India. But it is also in a large measure due to the rapid rise, within the last half a century, of her active and alert neighbour, Japan, to the position of a world-power,—Japan which, as Sir Rabindra Nath Tagore truly says, is "old and new at the same time,"—"has showed the confident strength of maturity, and the freshness and infinite potentiality of new life at the same moment,"—"has proved conclusively that this sudden revealment of her power is not a short-lived wonder," but is such a revelation of her soul's strength and vitality as "has given heart to the rest of Asia." Japan has saved herself and China, and has offered in herself an example and inspiration to all Eastern peoples.

Sir R. Tagore says:—"The life and the strength are there in us." This is surely proved by the example of Japan. India must develop "the life and the strength" in her. What is the impediment which lies in our path? The light we require here is offered us by Mr. A. E Zimmern's illuminating essay on "Progress in Government,"—the seventh of a series of essays forming a volume on Progress and History published last year by the Oxford University Press.

Mr. Zimmern says:—"The first explorers, and the traders who followed them, were not idealists, but rough adventurers......To them Africa and the East represented storehouses of treasure, not societies of men." Says another writer at p. 130 of Part I of a recent work called "The Commonwealth of Nations," edited by L. Curtis:—"There is no European race which can afford to remember its first contact with the subject peoples otherwise than with shame." But later on we have what Mr. Zimmern calls "the process by which the Western peoples have risen to a sense of their duty towards their weaker and more ignorant fellow-citizens." Mr. Zimmern asks,—"How is that duty to be exercised?" And he answers as follows:—"The best way in which the strong man can help the weak is by making them strong enough to help themselves.

The question of the hour, the question which everybody is asking is,—How is India to be made "strong enough to help herself?" India has long had all the virtues needed to make her strong. She has also long possessed a mass of scientific know-

ledge of her own, though she was perhaps wanting in a knowledge of the modern method or principle, of steady persistence in the application of it to the advancement of practical aims. We have now learned this art and nothing can henceforth stop the material progress in India. Why, then, the Indian people are not strong enough to help themselves ?"

Mr. Zimmern gives the answer when he speaks of the Roman Imperial administration. He says:—"Faced with the choice between efficiency and the diffusion of responsibility, the rulers of the Roman Empire unhesitatingly chose efficiency. But the atrophy of responsibility proved the canker at the heart of the Empire. Deprived of the stimulus that freedom and the habit of responsibility alone can give, the Roman world sank gradually into the morass of Routine-life, lost its savour and grew stale, as in an old-style Government Office. 'The intolerable sadness inseparable from such a life,' says Renan, 'seemed worse than death.' And when the barbarians came and overturned the whole fabric of bureaucracy, though it seemed to educated men at the time the end of civilisation, it was in reality the beginning of a new life.' In India, the bureaucracy,—to use the words of Swami Vivekananda when speaking of aristocracies—has to dig its own grave. As Sir Rabindra Nath Tagore has well said:—"The life and the strength are there in us,"—the life and the strength which will save us from the stertorous state of martyrdom which awaits those who sink into "the morass of routine-life." And whence comes this undecaying, though at present submerged condition of strength and vitality in us? Let Sir Rabindra Nath speak for us. He says:—"We also have lived for centuries, we still live, and we have our aspiration for a reality that has no end to its realisation—a reality that goes beyond death, giving it a meaning, that rises above all evils of life, bringing its peace and purity, and its cheerful renunciation of life. The product of this inner life is a living product. It will be needed when the youth returns home weary and dust-laden, when the soldier is wounded, when the wealth is squandered away and pride is humbled, when man's heart cries for truth in the immensity of facts and harmony in the contradiction of tendencies. Its value is not in its multiplication of materials, but in its spiritual fulfilment." In one word, it is the life of self-conquest, the life of Dharma, the life which is to lead to the realisation of the "One only without a second" for which alone we have lived, and "still live." Hence our time is always in the process of coming, is always in the present or in the future, never in the past. It is not in India, but elsewhere that we see men living in the past and studying history. In India, we live not in and for the transient or the unreal, but in and for the permanent and the real. So we have the secret of the eternal life,—a life that is ever in the present, that ever is or is to be.

We have said above that the bureaucracy has to consent to the coming in of something better than it is, to make a way for that "responsible government" for which the Indian National Congress has laboured strenuously for over 30 years and which the British Ministry and people has

accepted as the goal which India is soon to attain.

Some people in India and elsewhere seem to think that, because this goal has been accepted once for all, India may well go back to her state of soporific slumber. But we must remember that, as Mr. Zimmern says, "Government is an art, not an aspiration." Indians have had some training already, and some experience, in the practice of the art. We cannot, however, for ever be under training or tuition, but must be left to solve its problems and study its future possibilities for ourselves, and this is what is known as "responsible government."

There has been a good deal of noise recently in India about representation, communal and general. Men seem to have forgotten or ignored the fact that the Indian Nation and its leaders have chiefly laboured during these thirty years in order to be able to secure or capture the machinery of government and make it responsible to the people. Mr. Zimmern srys:—"Representation paved the way for the modern development of responsible government. But it is important to recognise that the two are not the same thing. Government, in its modern form, is a separate and more complex invention in the art of government." If we simply gain more or better representation, we shall have simply a Legislative Council which will, under our present antiquated system of government, prove a more interesting or amusing kind of political plaything, a more lively debating assembly, than the one now in being. What we want is an Executive responsible to the Legislature, and that can only be attained when we secure the control of the purse, at least for all *internal* purposes of organisation economic, educational, and administrative. This alone constitutes true political progress in India at the present day, and no other.

The Rise of Prices in our Legislative Council.

We do not see why Sir Alexander Cardew should have launched forth into a lengthy abstract disquisition regarding the proposal made by the Indian representatives in the Council to start an inquiry into the high prices of various necessaries of life now prevailing in this Presidency with a view to their regulation in the public interest. The Hon'ble Mr. Siva Rao, and to a still larger extent the Hon'bles Messrs. K. R. V. Krishna Rao and M. Ramachandra Rao, confined their attention entirely to points and issues where discussion would result in producing a definite amount of immediate practical benefit, even though it might not assume dimensions which would be such as to impress the popular, or the poetic, imagination. If they had entered into large abstract questions, or indulged in mere abstract argumentation originating in their academical knowledge of the logical doctrine of the syllogism, we can understand Sir Alexander's easy and eloquent flow of rhetoric or sarcasm. But they confined themselves to special points where they could place before Government definite propositions relative to measures of improvement or relief urgently needed in the public interest. These propositions were such as follow,—that proper transport facilities should be offered to relieve the scarcity felt in various places in regard to such necessaries of

life as rice, salt, oil, &c., and to check the rapid advance in their prices resulting in profiteering on a large scale, —that the attempt to store up paddy so as to secure a future purposive rise of price should be checked,—that an advance to municipalities should be made to enable them to purchase grain and sell it in small quantities to the poorer classes of the people,—that local municipalities should be empowered to render similar assistance in the case of salt, fuel, and so on.

Sir Alexander Cardew admitted, in regard to "food, grains, salt, fuel," that "prices should not rise beyond certain levels or there will be danger of actual famine, and the Government may therefore be forced, in certain eventualities, to intervene." The Indian representatives in the Council had evidently in view the necessity for Government to be on the look-out for "the eventualities" that might at any moment rise, or already threaten to do so. Sir Alexander gave an account of the measures already taken by Government "in order to prevent an undue inflation of prices" locally, and also how Government "has also taken up the whole question of traffic and transport prices." Sir Alexander admitted that "the rise of prices which has occurred is serious locally." He also said :—"The Government have no reason to think that it is anything more. It is easy to exaggerate what has occurred." But no Indian Member of the Council yielded to such a temptation. So there was hardly any need for the suggestion to avoid exaggeration,—a suggestion which was in effect but a rebuke administered to them in the event of a contingency which had not arisen. Many or most of our Anglo-Indian administrators are apt to contract a love of *puja* (the offer of worship) for its own sake and on every possible occasion, and also to cultivate the habit of finding fault with Indians simply for the reason that they are a dependent people and ought not, as such, to display a keen sense of self-respect or a delicate sense of honour.

Why Sir Alexander Cardew should have come prepared to deliver an eloquent discourse on the rise of prices in so far as it is due to the War and in such distant localities as Italy,—or, for that matter, in Timbuctoo or even the lunar zone—surpasses our comprehension. With submarinism unmistakeably on his brain, Sir Alexander could not help dwelling on the present shortage of steamers. Once on that topic, it could not fail to offer him the opportunity, and to suggest the temptation, to indulge in a little irony or sarcasm regarding what he called the "submission" of the Indian consumer to "an involuntary trial of the Svadeshi doctrine,"—thereby suggesting that all *voluntary* attempts to put the principles of Svadeshism into practice had proved a fantastic failure. But the fact is, however, that the Svadeshi movement is a hard fact, a giant full of life and vigour and manifesting a steady growth all over the land. The War has certainly to some extent checked its progress. But Indian Svadeshism, like Indian aspiration for self-government, belongs to an order of ideas which, when once they take root in the world, are destined never to leave it, and that the cheap and ill-mannered sneers of men like Sir Alexander Cardew can never kill it.

We are equally sure that Sir Alexander's academical treatment,—in all its length, breadth, and thickness—of

the question of interference by Government with the price of piece-goods was only fit for a lecture-room, and not for the Council Chamber. It had little or no reference to anything that had fallen from any Indian Councillor who came there to transact business with Government as the representatives of the people. Sir Alexander, we think, could not have failed to remind his Excellency that he had his true vocation and appropriate place elsewhere,—that he had studied his text-books on the Science of Economics even as the Indian student is supposed to do by resorting to the device of cramming and knew all the leading heads of the argument under each topic, and that he would surely have made his mark better than now if he had been permitted, under the decrees of Fate, to take his due place as a member of the Professorial staff in an Indian College. That Sir Alexander should not have failed to see that the proposal made by the Honourable Mr. Siva Rao that Government should appoint a Controller of Prices was only meant as a temporary measure of expediency in the pursuit of public safety and protection, and not out of the ignorance of the elementary principles of the Science of Economics, shows incontestably how many of our heaven-born administrators belong to the well-known category of matter in the wrong place. Every day we have evidence accumulating that the existing system of administration is no longer fitted to cope with the situations, critical or commonplace, into which the position of affairs in the world is tending to place India and the Indian people either as a member of the Imperial Commonwealth or a section of civilised humanity at large.

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Notes and Comments.

The present condition of Hindu society in South India is, indeed, most deplorable and discreditable. From a state of unity and peace we have passed to one of strife and hatred. The harmony of untold ages of loving co-operation and mutual service has been rudely disturbed. Within the last half-a-century it has been transformed step by step into one, first of selfish indifference and unconcern in each caste or sub-caste towards all others, and, later, of dislike, denunciation, insolent invective, hatred,—leading finally, to the use of nothing less than Billingsgate and violence. This change is due, almost entirely, to the introduction of various influences from without. It cannot be rightly ascribed to the old indigenous differences or time-honoured influences having their source in the Hindu social system. If that were the case, the disturbance of social harmony must have been an unfailing and perpetual feature of Hindu society. It is its essential unity in the midst of diversity that has preserved it for several thousands of years. Caste has all along served as a principle of mutual help and cohesion. As Mr. Sidney Low has only recently said:—"It is the main cause of the fundamental stability and contentment by which Indian society has been braced for centuries against the shocks of politics and the cataclysms of Nature." "An India without caste, as things stand at present, it is not quite easy to imagine."

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Now at last the "shock of politics" has rudely disturbed the "fundamental stability" of the Hindu social system, and all our leaders must join together to devise means to restore it. Otherwise, the decay into which we fell two centuries back or so

and which has gone on unchecked during all the time which has intervened will continue till at last we shall be overwhelmed in dissolution and ruin. It is the duty of all leading Hindus to prevent the present "shock of politics" from causing our irretrievable disaster and downfall. We have already often in these columns insisted on the urgency of the call for Hindu unity, if our future is to be one of assured progress towards self-respect and self-determination in conjunction with the other communities of India.

* * *

What is the cause of the sudden disruption of the relations of peace and harmony, and the adoption of the gospel of social strife by the leaders of those who declare them Non-Brahmins,—followed by the natural indulgence in vile invective or even violence by the barbarous individuals who still seem to abound here among the community? We have already spoken of various *influences from without* as the cause. Their working and effects have been hitherto imperfectly understood and appreciated, but now we are able to realise in full their inner meaning. When the present system of education was introduced and those who came out successful in examinations were assured the obtaining of appointments in the state, we little dreamed that this was to develop into an apple of discord between Brahmins and other Hindus. Though all Hindus, like the followers of other faiths, availed themselves of its advantages, the Brahmins alone succeeded in passing in large numbers the examinations introduced as a part of the system, and this led to their being largely and increasingly employed in various offices in the state. This has unwittingly proved the instrument of the policy of "divide and rule" in the hands of the bureaucracy that guides our destinies, and the prime cause of all the present trouble. We do not think the original framers of this system of education and examination could have contemplated these results. It can, indeed, be proved, as it has often been, that they had far other aims in view.

* * *

The Zemindar of Singampatti, an eminent leader of the Non-Brahman agitation, recently said at Tanjore:—"The members of the twice-born class occupy all the high and influential positions and possess all power and influence; and even the educated among us have not been heeded. Socially and materially, the Non-Brahmin community are oppressed, and are in the background." That the Hindu Non-Brahmin community have not availed themselves to the same extent as the Brahmans of the advantages of the present system of education is unhappily true, and hence the fact that they are officially in the background. But, socially, there is no change. All the higher classes of Non-Brahmins remain socially unchanged, and also the Brahmins,—being guided, as they have ever been, by the same system of mutual aid, requirements, and communion which came into existence in consequence of the working of our world-old system of Dharma. To speak of the "oppression" of the Non-Brahmin Hindus by the Brahmins is simply to draw upon the resources of a fertile imagination,—a feat, however, upon which we cannot congratulate this scion of a Hindu aristocratic house who, from his high station and lineage, ought to set us all an example of strict accuracy of statement, and to avoid exaggeration for mere effect. The Zemindar says that, "*materially*" also, the Non-Brahmins are in the back-ground. Certainly this is too absurd for refutation. For, though modern education has brought much material benefit to a few Brahmin vakils, and officials, the rest are either in the same position as before, or have even wasted their all in the effort to pass examinations without obtaining any material benefits in life. But agriculture, trade, commerce, manufactures—in fact, all the materially profitable occupations available to man—are practically in the hands of Non-Brahmin Hindus.

* * *

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

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However let us, *for argument's sake*, admit that, *as a fact*, the present system of education has relegated our Hindu bré-thren of other castes into the back-ground in all these respects. What is the remedy? The present writer, more than 27 years ago anticipated the rising of social discon-tent and wrote in the columns of *The Indian Social Reformer*, then newly started (it was early in 1890, we believe), upon the need of inaugurating a big scholarship fund for the higher education of Non-Brahmins. This old letter was re-pub-lished last year in the weekly paper—"The Non-Brahmin"—now discontinued after being run for a year and a quarter. The suggestion made so long ago—and by a Brahmin too, belonging to the rigid school of Hindu practice and belief—was ignored altogether then and long remained unconsidered since, though even then there were living, and well-known too, some at least of those Non-Brahmin Hindus who have conspicuously figured in the recent and present agitation,—men like Rao Bahadur Theagaraya Chettiar, Dewan Bahadur Venkataratnam Nayudu, Dewan Bahadur Rajaratnam Mudaliar, and per-haps others. Even now all Hindu castes can unite in starting and developing such a fund, as it is the most effective means of securing appointments and emoluments in the public service to our Hindu brethren. Why, then, promote dissension and hatred?

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Furthermore, have we not already often pointed out that we ought all to join to-gether in a persistent agitation to abolish the present system of education and exami-nation which is ruinous to the health of our young men and is the cause of the pre-mature decay and death of several of our modern educated men, so-called. The Government can easily change the system of recruitment for public service. and they ought. The passing of an examination conducted on the lines now in favour with the Government, and the obtaining of a University Degree as a consequence, are no adequate tests of merit or efficiency as an official. It is the training received under an efficient superior officer that can help to turn out reliable public servants. The Government, therefore, ought, in our view to select for official training those who produce from Principals of Colleges a certificate of having received a College education and also a certificate of good conduct as a student. The present exami-nation test has proved a snare and a delusion and must, therefore, be abandoned. Its abolition will effectually put an end to the present agitation and discontent among those Hindus who, while they form as good material for the public service as Brahmins, have failed to qualify for it in large numbers, and for no fault of their own.

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The Hindu Community of South India has now become the laughing-stock of the entire continent owing to its petty dissensions and suicidal follies. The re-sources of human ingenuity and human forbearance can easily discover the means of removing the present discontents and restoring harmony and peace among Hindus. This is a time when great events are about to happen in the world. The Hindus of South India ought not to yield to the instincts and passions of animalism, but, by mutual kindliness, forbearance, and service, place themselves in a position of strength so as to profit to the fullest extent by the developments which will everywhere follow the conclusion of the war.

We hope to revert to this topic in our next issue and consider it in another of its aspects.

Olla Podrida.

In bringing the National Education Week to its eloquent close described in six columns of *New India* on 16th April Mr. B. P. Wadia paid a glowing tribute to image-worship. We value it as coming from such a quarter, but we are in doubt as to what images he has in view—ancient Hindu images, or images of modern origin.

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Mr. Wadia gave further what he himself calls a bureaucratic reply as Assistant Treasurer of the National Education Board. He said that the money contributed during the National Week would be well utilised

and properly applied. These words are beautifully vague but they are of a piece with the entire sum total of the pronouncements by Mr. G. S. A. on the subject.

* * *

He has announced however that a Girl's School will be started at Trichinopoly. The Hindu Religious Union, Trichinopoly, is running here four girl's schools on genuinely national lines and yet these are woefully neglected. We are awed by the heroic national spirit that starves such institutions but seeks to start a National Girls' School newly here as one of the first fruits of the new movement.

* * *

Mr. B. P. Wadia says that it is a very happy sign that there are various views as to national education. He says further that the National Education Board is in very good company viz. that of Iswara, because it will, like Him, bring Cosmos out of Chaos. This touching manifestation of his humility is above all praise. But who is the real Iswara of the N. E. chaos which we see and of the N. E. cosmos that is promised to us?

* * *

Sir S. Subramani Iyer said during his closing presidential address at the above said meeting that "sensationalism is at the bottom of this movement". Is it so? He said further: "Principal Paranjpye says that in this movement of National Education there is underground antipathy to Government. So far as I am concerned there is no underground antipathy but it is open antipathy". Now the matter is quite clear. There is nothing like clearness and precision in all these matters. The words above quoted speak for themselves and need no comment.

* * *

Mr. G. S. A. witnessesed two performances of *Abu Hassan* and has certified that "they (the scenic effects) were an extraordinary relief after the stiff, conventional, and often grotesque staging to which we are generally accustomed". Will he kindly explain which dramatic associations come within this excellent description by him? With him the latest seems to be always the best—the latest speakers, the latest playwright, the latest actor.

* * *

Mr. G. S. A. in proposing a vote of thanks to Mr. L. A. Govindaraghava Iyer, who presided at a speech at Madras on 16th April, said that he hoped that the latter would understand that the National Education movement could not be what it ought to be if he had not joined its governing body. But Mr. L. A. Govindaraghava Iyer would not take in even such a bait and said that his attitude depended upon the programme which Mr. Wadia had promised to issue. But we suppose that Mr. G. S. A. will return to the attack again and that the next bait will be a more tempting and luscious bit.

* * *

The London *Star* calls Mr. Asquith "a Bolo in thin disguise." So all is fair in politics, is it? Mr. A. G. G. writes in *The Daily News*: "The House of Commons has no more influence on the policy of this country to-day than a village debating society." Well done, O mother of parliaments!!!

* * *

The latest of all fads in the direction of establishing international peace is that of Sir B. Fuller who says that each European government should lodge a large sum as security with an international tribunal and that the sum should be forfeited if a state embarks upon improper warfare. This and other attempts to allow the poisoning of the soul of individuals and yet preserve public and international peace are like spraying water on the withering leaves while the root is attacked by disease. Purify your men and women and make them realise their essential humanity and true divinity; and then public and international peace will come. Till then there will be only talk of peace and active warfare.

SCRUTATOR.

The Myth of the Dravidian Race.

[BY K. S. RAMASWAMI SASTRI, B.A., B.L.]

Such are the wonderful speculations as to the origins of the so-called Dravidian race.

Proceeding now to consider the so-called advent of the Dravidian race into India, one theory is that the Dravidians were Aryans and were the earliest Aryan settlers in India. As against this theory Mr. Srinivasa Iyengar urges that the Tamils called the Aryans Mlechas or foreigners (மிலேச்சராரியர், Pingalanadai, 797). But we who know how the Indo-Aryans and the Iranians descended from the same stock—whatever may have been the original home of the Aryan race—referred to each other after splits arose, know at what estimation this little bit of evidence should be held. Another theory is that the Dravidians came from the now submerged Lemurian continent in the Indian ocean. This continent is supposed to have extended from Madagascar to Malay Archipelago, and to have connected India with Africa and Australia. In support of this theory the prevalence of totems and other reasons are urged. But the probative value of these facts is very little and the facts themselves are by no means clear. The few linguistic affinities laboriously detected between the numerals in Mundari and in certain Australian dialects are of no value at all. There is no connection whatever between the Munda tongue and the Dravidian languages. It is no doubt true that there is a Tamil tradition that the sea swallowed up a large tract of land. The Silappadigaram says:

> பஃறுளி யாற்றுடன் பன்மலை யடுக்கத்துக்
> குமரிக் கோடுங் கொடுங்கடல் கொள்ள—
> (The cruel sea swallowed up the Pahruli river and the Kumari peak with the mountain range)

It is pointed out by Mr. Srinivasa Iyengar that Cape Comorin is spoken of in early Tamil literature as a river, as a mountain, and even as a sea. He says further: "And their tradition about the change of capital of the Pandya country from South Madura to North Madura (the modern Madura) seems to indicate the Tamilian's theory of an early migration of some race from the South." But the fact that India extended for the south and west and east does not show that the Dravidian race came from Australia or that there was a separate Dravidian race at all. The submersion of a portion of the Indian peninsula ought not to be made a ground for every kind of fanciful speculation. A submerged continent can be made to do duty for every theory that we wish to support, as there will be no evidence to contradict what a foolish and fanciful mind is prepared to assert. The dimensions of the submerged country, the races that lived in it, and the languages and customs that prevailed there are absolutely unknown. Dr. Hunter has a theory of his own quite at variance with the above theories. He thinks that there are two branches of the Dravidians—the Kolarians and the Dravidians proper. He says: "The former entered India by the north east and occupied the northern portion of the Vindhya tableland. There they were conquered and split into fragments by the main body of Dravidians who found their way into the Punjab through the north-western passes and pressed forward towards the south of India." The writer propounds elsewhere another theory that the Dravidians were driven from Northern India by later non-Aryan races who entered India; that the latter were the Dasyas and Sudras; and that the Dravidians are the monkey armies of the Aryan hero Rama. This theory is even more baseless than the other theories as I shall show presently when I consider the light thrown by the Ramayana on this vexed question. Another theory supported by Mr. Kanakasabhai Pillai in his *Tamils Eighteen hundred years ago* is that the Tamils are a Mongol race that came into India by the North-Eastern passes from Tibet or Nepal, or by the way of Assam and the Tennaserim provinces. He thinks that the Nagars were in South India before the Tamils, having come from Central Asia; that the Aryas learnt the Deva-Nagari alphabet from the Nagas', and that the Tamils who came as abovesaid conquered the Nagas. He says: "As the Tamil immigrants came into Southern India at distant intervals of time and in separate tribes and were fewer in number than the aboriginal Nagas and Dravidians, they had to adopt the ancient Dravidian language and in course of time they modi-

fied and refined it into the language now known as Tamil. The peculiar letter zh (ழ) which does not exist in the other Dravidian languages was doubtless brought in by the Tamil immigrants. This letter occurs in the Tibetan languages. It indicates most clearly that the primitive home of the Tamil immigrants must have been in the Tibetan plateau." Mr. Srinivasa Iyengar well says; "He seems to misinterpret some passages in Tamil works and distorts current traditions so as to support his preconceived Theories." Indeed the Naga race seems to be the friend of many theorists and to do homage to many sovereigns of speculation. Mr. Kanakasabhai's attempt to connect Naga and Nagari is most ludicrous. When there is no earthly affinity between the Tamil and the Tibetan languages, it is absurd to build any imposing fabric upon the letter ழ. The letter is not to be found in Kanarese or Telugu. Sir Herbert Risley says: "It is extremely improbable that a large body of a very black and conspicuously long-headed type should have come from the one region of the earth which is peopled exclusively by races with broad heads and yellow complexion. With this we may dismiss the theory which assigns a trans-Himalayan origin to the Dravidians." Mr. M. Srinivasa Iyengar says well: "The bold conclusions of Mr. Kanakasabhai seem to be based on fanciful philological musings and a feverish desire to show originality." There is yet another theory that says that the Dravidian came by sea or land from Assyria and Asia-Minor and became mingled with an aboriginal stock of Lemurian origin. But the evidences to show the affinity of the Tamil and the Altaic languages are of the flimsiest description in spite of Bishop Caldwell's assiduity in this matter. Dr. Caldwell sticks to the worthless and exploded theory of the central Asian origin of the Aryan race when he says that the Dravidians after parting company with the Aryans in the central tracts of Asia entered India by the way of the Indus. His imagination having been fired by this guess he even discovered peculiar traces of Dravidian influence on Sanscrit and of Sanscrit influence on the Dravidian tongue. Mr. Srinivasa Iyengar strikes out an original path of his own in his valuable work *Tamil Studies*. But this theory suffers from all the drawbacks that he points out in the other theories. He thinks that the Dravidians came from Central Asia, that they settled in the Panjab, that they and the Aryans lived together in the Panjab after the latter came, that the Tamil language was then influenced by the Sanscrit, and that "the Dravidians had separated from the Aryans in the trans-Vindhyan Aryavarta sometime after the Mahabharata war about the eleventh century B.C." His view that the *Brahuis* of Baluchistan are Dravidians is a wild guess and nothing more. Dr. Grierson's view is that the Brahuis do not belong to the Dravidian race but are anthropologically Iranians. There is no evidence worth the name to support Mr. Srinivasa Iyengar's theory any more than there is to support the other worthless theories already referred to and discussed above. He says: "The present population of the Tamil Districts is composed of four distinct races, namely, (1) the Negritos, (2) a mixed leiotrichi race allied to the Veddhas of Ceylon and the aborigines of Australasia, whom, for the sake of brevity, we may call the Nagas, (3) the Dravidian race, and (4) the Aryans. The first two—the Vanaras and the Rakshasas of the Ramayana—had had their original home in the submerged continent before they entered India from the South. Of these the Negritos must have been the earlier immigrants, and they must have been driven to the hills and forests by the mixed race of Nagas who came after them and occupied mostly the maritime districts. *The date of their migration cannot be given as we have no data for it.* Thirdly, came the Dravidians from Upper India about eleven hundred B.C., who carved out three or four small kingdoms by subduing the petty chieftains of the Naga tribes. Their original home seems to have been Asia Minor, and they entered India by the North-Western gate long before the arrival of the Aryans, and before they marched Southward both the races should have lived together in Northern India at least

for some centuries. And lastly, came the Aryans not as conquerors but as teachers of religion and philosophy to the semi-civilised Dravidians, mostly on the invitation of their kings." This theory merely jumbles up fragments of the other theories, The evidence as to the Aryans having come from outside India is utterly worthless as will be shown by me in the course of another essay. I shall discuss that question more fully later on.

Our Present Situation, Social and Religious.

(*A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.*)

BY G. RAMACHANDRA AIYAR B.A., B.L.

THREE-SIDED SOURCE OF SPIRITUAL WISDOM.

Some at least among you, both Brahmins and Non-Brahmins, who may be well-informed and who may be able to disabuse the minds of our misguided, fortunately very few, Non-Brahmin friends of all the wrong notions of men and matters most wilefully inoculated into them, should lose no time to try all your might to save them from actually falling into the bottomless depths of literally Anaryan or ignoble degradation. You must teach them to see that, however un-Brahminical we Brahmins may appear to be in these days of unspiritual propensities, and however ignorant we may be found to be of True Vedic Wisdom and even of the knowledge of Sanskrit, there are enough materials yet available to show that, so far as religion and spiritual philosophy are concerned, the Veda has always been in the position of 'Father,' Sanskrit, in which the Veda is couched, in the position of 'Mother,' and the true Vaidika Brahmana in the position of 'Guru,' for all who have their eyes truly turned up towards supreme Moksha, the attainment of the Godhead, away altogether frm the grovelling materialism of the sensual world below. The whole sacred Literature in Tamil expressly acknowledges this three-sided source of true spiritual wisdom, unless, of course, the social Reformer's usual desperate accusation of interpolation is brought home to our ever Aryan Non-Brahmin Bhaktas also. Having been once, rightly or wrongly, as they may take it, considered as belonging to the Great Aryan fold of co-workers for emancipation (Moksha) from limited conditioned existence of narrow, selfish, low-minded individuality, let not our blindfolded Dravidian brethren, however few, be allowed to be decoyed away to unknown regions of ruin and misery, the direct inevitable result of entertaining a causeless feeling of hatred towards the Divine father (the Vedapurusha), the Heavenly mother (The Samskrita Vidya) and the Holy Guru (The Brahmana Acharya). Warn them well and often. If you don't do so, you will be doing great disservice to them your co-working fellow-mates in the difficult, long-minded spiritual ascent, and also to your religion and to your country whose greatness all rests in its supreme spirituality.

DHARMA-SASTRA TO BE FOLLOWED.

The ideal of the Hindu is altogether different from that of the Non-Hindu. Our ideal is Moksha or realisation of the Godhead in all. The way to reach the ideal is Dharma. Dharma is defined in the Sastra. The Supreme Sastra is the Veda. And the Veda is an emanation from the Godhead, Iswara Himself. The Non-Hindu knows nothing of Dharma, and Moksha is altogether beyond his comprehension. Dharma-Moksha is too high and intricate a subject to be included in the primary lessons taught to the Non-Hindu-pial-school-student of spirituality. It is the privilege of you, the Great Aryan Hindus, to have the full benefit of Dharmic training to make you absolutely free in the end from the trammels of binding Samsara. It is for your own good that you are required to follow in life the prescribed rules of Dharma Sastra. It may seem to inconvenience you for the time being, but the good it brings you will be found immense. D not even our young boys consent to put up with a lot of inconvenience of school life in the hope of a future, bright prospect? Do not listen to the honied but poisonous words of people who care only for the pleasure of the fleeting present and not for the lasting good of the eternal future.

ARYANS STILL.

My dear Non-Brahmin friends, believe

firmly that you are noble Aryans always privileged to soar high in free, lofty flights of spiritual elevation and that Moksha is your Goal as well, and do not allow yourselves to be drawn into the mire of a self-delusion by being told that you are ignoble Non-Aryans, deprived altogether of the most wholesome fruits of spiritual training under Arya-Dharma. Don't fall into the dark, foul pits of ruinous misconceptions mischievously dug for you by the demons of Kaliyuga daily increasing in number around us. Be firm in your world-old Faith, and quietly pass on in Arya-Dharma-Marga, ignoring altogether the demonaic allurements seen this side and that side. They cannot touch you without your yielding consent. Never yield. Be manly, you are all Purushas. Let the Anaryan agitator go and ensnare those who are really Anaryan or ignoble. Don't fall victims to his most Anaryan attempt. There is nothing more defamatory than to call an Arya Anarya. There is no greater madness than to call oneself Anarya when he is really an Arya.

SOME DIFFICULTIES,

My dear ever-Aryan brothren, I do realise your position as one of considerable embarrassment and difficulty. Such of you who are Sudras cannot in these days, I know, pull on in the world, with either profit or satisfaction, by a strict adherence to your caste-Dharmas alone. You find in the Brahmin of to-day nothing worth admiring, which may induce you to willingly serve him for the sake of service. The Vysyas among you, at least many, have long ago lost your Dwijatwam by neglecting altogether your Upanayana and other Samskaras, and in consequence you find it difficult now to keep to, or re-adopt, your true Vysya-Dharmas, and also to command that respect which is really due from all to a Dharmic Vysya. The Sudras therefore have quite properly refused to recognise the improperly-claimed superiority of others, and, as days rolled on not only without any improvement seen among the members of the higher castes, but also with enough materials to show that they were only getting from bad to worse day by day, quite naturally began to question even the propriety of the Sastraic provisions made in reference to caste divisions and duties.

SOCIAL REFORMERS, AND THEIR MISTAKES.

The Brahmin then, who had his faith in the Sastra, for whatever reason it might have been, still firmly subsisting, though not his practical adherence to it in all its aspects, keenly perceived the slow beginning of a general headlong descent into disbelief and scepticism, and clearly brought to the notice of all sincere Hindus the undcubted wholesomeness of the Sastraic provisions and the absolute necessity for following them. Kalipurusha however was not to be so easily thwarted in his nefarious work of Dharmic annulment. His agents soon arose and, calling themselves 'Social Reformers,' began to announce to all that the pleasureful courses of conduct they were earnestly advocating, excellent-looking for the time-being but ruinous in the end, were exactly those prescribed by the Sastra and that not to adopt them was verily acting against the Sastra; a charmful net this to capture those who had regard for Sastra, but had no knowledge of it. Many a genuine Hindu both Brahmin and Non-Brahmin, were caught into this impious net, and most of them have been hopelessly lost in it, and lost to their Dharmic families, not having had opportunity or capacity to learn for themselves from the very Fountain-head of true Sastraic wisdom. But a few tenacious Brahmins were there still, who would not be disturbed from their admiration of, and at least partial adherence to, the really Sastraic ways of life, of which they had some knowledge themselves, who realised the individual and communal danger resulting from allowing the Reformers' awfully twisted interpretations of the Sastra left unchallenged, and who had of necessity, in order to save their religion, their society and their country, to raise their clear, strong and knowledgeful voice firmly and definitely against the audacious pretensions of such self-styled reformers, and to show to the world the latters' woeful ignorance of the matters on which they were posing as all-knowing preachers.

THEOSOPHY, AND ITS PRETENSIONS.

But, Kalipurusha again would not sleep. When the Reformers' mischief was thus attempted to be prevented from fully working its havoc, and when a few Dharmic souls were struggling hard to restore Dharma-

Sastra, with all its Varnasrama Vidhis and Nishedhas. to its rightful throne, in all its splendour of true enlightenment, in the Aryan Hiudu devotional heart, suddenly was seen raising his stupendous head the all-devouring but nothing-digesting, many faced Monster 'Theosophy,' an avowed helper of the waning Hindu Faith, a loud admirer of everything Hindu, an eloquent preacher of great tact and ability, all-smooth and calm and ever-bright and wise for all appearance, but, alas, as descovered later on, evidently too late for many, internally hopelessly commotional and in truth ever-groping in the dark, and he, in his august presence before a crowded ignorant folk of kneeling, head-turned admirers of great worldly names, waved his mighty hand of impartial benediction solemnly promising to save the warring world from mutual hate and trouble and to lift it up to a higher plane of unending peace by his Divine message of religious unification in knowledge and training, and of universal brotherhood in love and practice. As he looked all-knowing, all-religious and all-sympathetic, it was quite easy for him, as indicated above, to create around him in an instant a very large herd of confiding followers ready to believe anything said, also to act in any manner prescribed, by him. Having thus secured a large following, and having understood beforehand that it would be difficult if not impossible, to depose the Sastraic Varnasrama Dharma from the pure Hindu heart by a direct attack, continuedly pretended to admire that Dharma himself, making preparations all the while to carry on his Kali-allotted work of unholy Crusade against that very Dharma, and finally came out with a definite declaration of war against it, such declaration taking the shape of an announcement intended to cut at the root of our Sanatana Dharma with its extensive, protective branches running in all directions for the spiritual helping of all, an announcement which says that caste has to be determined, not by reference to birth or physical body, but by reference to the Sookshma (what they call 'astral') body. Heaven only knows from which unwritten book Theosophy learnt this wonderful truth. This amazing pronouncement is thoroughly subversive of the whole fabric of Arya-Dharma, and the enormity of such absurd effusions of ignorance is not difficult to prove. It is not proper or necessary here to enter into the details of such proof, and it has been done elsewhere. It is enough to mention now that the Theosophical view, if correct, would justify, even necessitate, the throwing away of the whole Aryan Sastraic Literature into the Bay of Bengal as meaningless rubbish, and the giving up of all authoritatively prescribed and immemorially verified, wholesome courses of traditional training in practical Dharma varying in strict accordance with the peculiar conditions and special needs of each individual in this our Great Aryan community. I do admit that Theosophy has done much for India by way of a sort of religious awakening at a time when its religiousness was very low in English-educated quarters and when the saving voice of the truly enlightened, but not English-knowing, Hindu Sastragna would not be heard in such quarters. The work of Theosophy in India, so far as its bright side was concerned, was over there. Its further Mission was not conducive to the good of India and its religion, and was even positively injurious to its Divinely ordered society. Theosophy never rightly understood the Hindu sociology; it never fully grasped the Hindu religious philosophy. It often blundered in its outpourings of occult wisdom, and woefully misled its followers by assuming to know infinitely more than it did. The fate of the blind led by the blind cannot be more amply proved than in the ill-fated Theosophical circles. Its errors and pitfalls have been too glaring and too many to escape public notice, and Kalipurusha himself appears to have now given it up as unworthy of being his own medium, not being satisfied with its means and methods. Theosophy has done its work in India, both good and bad, and it has rightly begun to make its exit from this holy land.

(To be continued.)

HINDU MESSAGE

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"Purushartha Nirnaya"

or

Summum bonum of Life.

by the late of Sri Jagadguru of Sringeri.

Translated by

(O. VENKATARANGAYYA, B.A., B.L.)

(continued)

Moksha is of five kinds :—

Salokya, Sameepya, Saroopya, Sayujya and Kaivalya. Salokya consists in the attainment of the worlds that are the habitations of the respective Devatas worshipped. Proximity to the Devata worshipped is Sameepya. Saroopya consists in the acquisition of a body similar to the Devata worshipped. Sayujya is that state of identity (or homogeneity) with his chosen Devata of the Saguna type, gained by the worshipper by that apperception under which he cognizes himself as identical (or homogeneous) with that Devata. Kaivalya is the transcendent absorption in the Kootastha Brahma (Immutable Primordial entity) whose essence is no other than the co-inherence of the percepts of Existence, Consciousness, Bliss, Eternity, Purity, Intellection and Freedom and which is undifferentiated from the Pratyak (individualised phenomenal Existence). This last is also spoken of as the "cessation of Ignorance", for it is laid down :—"The disappearance of ignorance is Moksha, (ignorance) itself being described as (Bandha) bondage". Also, "Knowledge of Atma is the index to the cessation of delusion (Moha)."

To the same effect is the following :—

"Hence, the disappearance of Ignorance is accepted as the highest Purushartha, for that state is reputed "to be devoid of all trace of sorrow is undifferenced, and is experienced as eternal imperishable bliss".

Therefore Mukti (Freedom) described as Kaivalya is alone the pre-eminent. Thus, in discoursing on Mukti as being of the nature of self-realisation, Suta Samhita says :—

"It is bereft of the six-fold transformations of (material) existence and is devoid of weal and woe. It is fully disentangled of all the correlated couples of opposite (conditions). It is of the nature of the true knowledge. It is declared to be absolutely identical with the Brahman and is always defined as Bliss. It could neither be discarded nor welcomed. It is free of all relativities. It is neither seen nor heard, O Vishnu! neither tasted nor reasoned upon. It is entirely free from all veiling encompassments. It is unknowable and is dependent on nothing. It transcends utterance in words and what can be signified by utterance and is incapable of definition or illustration. It is the very soul of the whole animate world. It is self-luminous. In its true nature it is always free from all impediments, but in the stage of non-enquiry, it is obstructed by the Maya (illusory matter) which is its own (creation). Such alone is what, those that know the import of the Vedas speak of as the highest mukti. All other kinds of Mukti are described as inferior."

It should not however be questioned,—how is the term "Mukti" applicable to the others, such as Salokya &c. Because there is no rebirth to the persons that have attained to these and because the chief Mukti gradually reveals itself to such, the term Mukti as applied to these (Salokya &c.) is (justifiable) as complimentary (i. e. secondary).

The same is declared in the following :—

"With the great Deluge which occurs at the end of a Para (Brahma's term of life) Mahatmas (Great souls) enter the Paramapada along with Brahma".

Simply because this Mukti which is identical with Kootastha Brahma is self-demonstrative it should not be contended that those earnestly seeking the same do not stand in need of passing through the processes of sitting at the feet of the Guru, hearing discourses &c. &c. Though it is self-demonstrative, it is, still, fit and proper that those aspiring for it do, after the analogy of the owner of a forgotten gold necklace, submit themselves to (tutorial) discourses &c. concerning the achievement of the same. The allusion to the forgotten gold necklace is as follows :—"A certain person who had his gold necklace on his neck forgot the fact and began to go about hither and thither crying aloud 'Alas, my gold was mislaid somewhere, it was stolen by somebody.' At this juncture, another peason arrived and told him 'Your gold is on your own neck. Why are you in such deep sorrow about it.' Thereupon finding his necklace on his own neck, he rejoices, as he would, if he had just then tumbled upon a sudden windfall."

Applying the aforesaid analogy: the highest Mukti which is self-same as Atma, though self-demonstrative, yet remains un-

cognized and has, therefore, to be dealt with as an object which requires aids for its acquisition. The Mumukshus (those that yearn for Mukti), have therefore to engage themselves in that direction, the means and motive therefor being knowledge itself (jnana). This is so ordained by the following Vedic texts.—'There is no other path for (obtaining) final emancipation.' 'He that knows the Atma overcomes sorrow'. 'The non-artificial is not (evolved) out of the artificial. For a complete knowledge of the same, he must go to the Guru alone'. 'He that knows Brahma obtains the highest' (bliss). 'He that knows Brahman becomes the Brahman itself.' 'Verily he that knows the Supreme Brahman becomes that Brahman itself.'

The same is established by the following Smriti texts:—'After many births, does he that is possesed of knowledge attain to me.' 'Having then known me in my true essence he thereupon coalesces (in me.)'

With a view to explaining the nature of this knowledge Sree Bhagavatpada says as follows in his Aparokshanubhuti:—

"I am the Brahman imperturbable, peaceful, possessing the characteristics of Sat, Chit and Ananda. I am not the unreal body: but I am that which is spoken of as knowledge (Gnana) by the wise."

"I am the Immutable, Formless, Flawless, Inexaustible. I am not the unreal body: but I am that which is spoken of as knowledge by the wise. I am diseaseless, inimitable, and without any alternative: all-pervading. I am not the unreal body: but I am that which is spoken of as knowledge by the wise."

"I am unconditioned, actionless, eternal, ever-free, infallible. I am not the unreal body: but I am that which is spoken of as knowledge by the wise."

"I am stainless, unmoveable, endless, pure undecaying, immortal. I am not the unreal body: but am that which is spoken of as knowledge by the wise."

The same (knowledge) is synonymous with the conception of infinitude propounded by the Great Dicta (Mahavakyas). "That thou Art." "I am the Brahman." "This Atma is the Brahman" and "Supreme knowledge is Brahman."

As for the means of obtaining this, the Sruti proclaims:—"O disciple dear, verily the Atma has to be sought after, heard about, thought about and meditated upon."

"Having become unrufiled, self-controlled self-contained, forbearing, rich in devotion, he must seek for the Atma in himself."

The following extract from the Sivagita in the Padma Purana elaborates on the same position. Sree Rama asks:—

"How springs in a mortal the pure knowlege of God if I am deserving of Thine Grace, tell me O Hara, the means therefor."

Sree Bhagavan (Siva) replied:—

"Unattached to all created objects ranging up to the status of Virinchi; with an aversion towards all;—even son, friend and the like: devout in the doctrines of Mukti, being impelled thereto in an eager desire to obtain a knowledge of Vedanta: he (the seeker of knowledge) must with presents in his hands reach the Guru that has known the Brahman. Attaching himself steadfast to him (the Guru) for a long time, and satisfying him with his services, he (the disciple) must, with unswerving attention, listen to the exposition of all the Vedantic precepts. All the Brahmavadins assert that Hearing (Sravana) consists in the verification in myself, (मयि) of the purport of all the Vedantic precepts. That deep reflection aided by the methods of illustration such as that of the metallic bead (Manana) (लोहमणि) (Lohamani) is declared to be meditation—an elaboration into the import of the Great Dicta. That state in which he (disciple), freed from all delusion, endowed with equanimity, free of all attachments, ever possessed of peacefulness and the allied (qualities), sees by uninterrupted absorption in meditation, the Atma in his own self is known as Concentration (Nidhidhyasa). On the exhaustion of the accumulated Karma, the Revelation of the Atma also dawns instantaneously on one or after a long interval on another."

The whole (thesis) is thus squarely concluded; that the Moksha, which is attainable only by means of the knowledge of Brahman (Brahma Jnana) and which is symbolized as self-realization in self-revelation is alone the Supreme Purushartha (Summum bonum of human life.)

This "Determination of Purushartha" has been, by the grace of the Supreme Guru, composed by me. May the learned look at this dispassionately and derive pleasure.

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